THE

"SHARADA-PEETHA"

RESEARCH SERIES

A Series of Publications on Researches in Indology

(Founded by Dr. R. K. Kaw, M. A., Ph. D.)

VOL. VI

SHIVA RATRI SOUVENIR

(Issued on Maha Shiva Ratri, Day 12th Feb. 1972)

नित्यं शिवं शान्ति-सुखं वृणीश्व

Choose the pleasure of everlasting tranquility and peace)

Sharada - Peetha

विश्व-शान्ति :

Goddess Paravati and Lord Shiva in happy Mood at the prospect of return of World Peace.

SHARADA PEETHA RESEARCH CENTRE
KARAN NAGAR, SRINAGAR, KASHMIR, (INDIA.)

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माता नः पार्वती देवी, पिता देवो महेश्वरः ।
बान्धवाः मानवाः सर्वे, स्वदेशो वसुधैव नः ॥

Our mother is Goddess Paravati ; Our father is Lord Shiva ;
The entire humanity is a single family ; Our home land is the whole globe.

Lord Shiva absorbed in conversation with Goddess Paravati on the occasion of bestowing grace to mankind to dispel the Darkness of Igorance from them by the Light of the Eternal Wisdom and Knowledge.

Lord Shiva and Paravati Devi surrounded by their devotees, Gods, sages and men, directing them to the way to peace.

Yogini Sharika Ji and Yogini Prabha Devi,
Chief daciples of Yogiraj Swami Lakshman Ji.

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DEVOTED

1 to revitalize Indian Culture.

2 to disseminate eternal values of peace and freedom and human dignity, taught in our Philosophy.

3 to conduct antiquarian studies and researches into Oriental Culture (Indology), particularly Kashmir's contribution to thought through the ages.

and

4 to explore exchanges of Eastern and Western Cultures.

Dedicated To

DR. S. RADHAKRISHNAN

Philosopher & the World Teacher

Ex-President of India

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INTRODUCTORY

We are glad to present to our readers the Sixth issue of the Series, ear-marked as "*Shiva-Rātri Souvenir*". We offer hearty felicitations and warm greetings to our learned members and friends (in India and abroad) on this happy *Shiva-Rātri* Festival, which has an unprecedented importance for us all, since during the last year our country had to face horrors and grim happenings, emerging, victorious, in the end, in its adventurous struggle We have profound admiration for the able and wise guidance of Mānanīya Rāshtrapati Shri V. V. Giri, for inspiring and daring leadership of the Prime Minister Bharat Ratna Shm Indira Gandhi, for the excellent performance of and the great sacrifices made by our gallant forces, and for the splendid role played by all officers - Civil and Military,—all of whom we felicitate heartily on this holy day.

Our great nation has always cherished the eternal values of peace and freedom, and human dignity. It has never remained a silent spectator, when this peace and freedom in any part of the globe was threatened. This is what is enjoined on us as our duty in our scriptures. Even Lord Shiva, whom we adore as our great God, symbolizes this aspect of our national culture ; for he is depicted, on the one hand, as having the crescent moon on his forehead and the sacred Ganga flowing from his locks, as marks of peace and plenty, and holding a trumpet in one of his hands broadcasting music and harmony all over the world to awaken mankind to truth, to the consciousness of spiritual kinship, unity and friendliness, freedom and fearlessness, and, on the other hand, as hideously clad bedecked with garlands of snakes all over his body and holding a trident in his hand to terrify, even to sting and inflict punishment upon those who threaten peace and freedom This sentiment of our nation shows that ours is, in the main, a peaceful (non-violent) approach to the problems of aggression and unrest among the discontented and warring nations. It does not, however, rule out the possibility of our being forced to answer violence by violence in compelling circumstances, as Lord Krishna, the holder of both the flute (to play music of peace upon) and the weapon, the Sudarshana Chakra (to

fight and annihilate the obdurate enemies of peace with), had to do in the great conflict between Kauravas and Pandavas.

What after all does this great *Shiva-Rātri* Festival of India represent? While the devout has his own sentiment of reverence with which he celebrates festivities for the annual visits of the divine guests, Mother and Father of all creation, to his home, it has a deep meaning for all types of thinkers. To me, especially, the mythological event of the wedding of Goddess Pāravatī and Lord Shiva, of which Shiva-Rātrī festival is reminiscent, marks the wedding (the identity) of *Indian Culture* and *Human Culture*. In fact, Pāravatī (the daughter of Himalaya), who represents Indian Culture, is an eternal consort or inseparable companion of Shiva, who is the symbol of Human Culture. It has been our great good fortune to have had in our midst a number of seers and saints, like Buddha, Dandamis, Gandhi and others, who not only preached the immortal principles of *Satya* and *Ahimsā* (which are absolutely necessary for world-peace), but also practised the same for checking aggression and unrest in our country, caused by our foreign invaders and rulers. We have won freedom from our mighty British masters with the weapons of non-violence and Truth. This is a unique experiment in the history of the world, and we have performed a miracle in winning freedom with such a bloodless fight. The saint Gandhi Ji put into practice the weapon of '*Ahimsā*', which was taught by the earlier saints. Shiva, the peace-giver (*Shaṅkara*), is the pioneer, nay, the divine inspiration, of the noble saints of India, who (like Shiva) prefer living naked and desireless, yet desiring peace for the world. And it is the spirit of the same peace-incarnate Shiva in association with Pāravatī, the symbol of Indian Culture, that Shiva-Rāttī Festival makes us recollect.

The real saints and Yogis of our country have realized that Shiva represents India which extends its hand of friendship (*maitrī*) to make the whole of the humanity, all over the globe, as one family (*vasudhaiva kutumbakam*), as Swami Rama Tirtha expressed in his ecstasy :—

"The land of India is my own body.
The Comorin is my feet, the Himalayas my head.
From my hair flows the Ganga,

From my head comes the Brahmaputra,
The Vindhyachalas are girt round my loins.
The Coromandal is my left and the Malabar my right leg.
——and its (India's) East and West are my arms, and I spread them in a straight line to embrace humanity.
My body is standing and gazing at infinite space
but my inner spirit is the soul of all,
I am universal in my love.
I am India ; I am *Shankara* (peacemaker) ; I am *Shiva*."

This is the highest realization of patriotism and indeed the essence of our philosophy.

Again, according to the Pratyabhijñā School of thought, the triad of gods, Shiva, Vishṇu and Shakti (Goddess) represent the powers of will (*icchā*), knowledge (*jñāna*) and action (*kriyā*). While Shakti (Pāravatī) is the power or the faculty of action in every living being, Shiva is the sovereignty of will (*svātantrya*) - one's aspirations and ambitions in life - which precedes the acquisition of knowledge and action. Will is in fact the pivot, the centre, of all human activities, intellectual and physical.

Man is endowed with the faculty or sovereignty of will (*svātantrya*) and is notably a thinker and doer (*jñāṭā* and *kartā*). While *Shiva* residing in us is 'will', *Vishṇu* is thought (thinking) and Goddess *Shakti*, action. There is always a new horizon for Man, a new hope every day, a desire, an aspiration to live in an ascending scale which leads him to pleasurable activity and undertake large enterprises. To have a fund of aspirations, one leading to another endlessly, is to be spiritually rich. Aspiration is indeed life. They are dead who do not aspire and are not astir. Desire and hope are a rich possession for man. We live happily so long as we hope and aspire, because we look forward to our prosperity and better days and strive for the same. It is the desires, aspirations and hopes of Man which *Shiva* represents, and it is activity and pursuit for accomplishing one's goal or desired end which *Shakti* (*Pā*ravatī) symbolizes. And the *Shiva-Rātrī* festival awakens us to the truth that great ends are achieved by wedding one's desires and aspirations to right actions. We would only pray on this holy festival that our divine Mother and Father, Pāravatī and Parameshvara (Shiva), may bestow upon us treasures of right aspirations and right

understanding and lead us to right actions.

×—×—×—×

We would give here, for the information of our readers, glimpses of the activities and progress of our Research Centre since July, 1971. While, in response to our invitations and notices, a large number of scholars of the world was expected to attend "the 7th World Buddhist Conference" scheduled to be held at our Centre in the last week of July, but, owing to some unanticipated difficulties, only a limited number of them could come from outside to participate in the Preparatory Conference of the Buddhist Council, held here from 28th to 31st July (71.) Notables among the scholars, who came from some countries of the West and the East, were Prof. Raniero Gnoli (Universita D' Roma), Prof. Francis J. Naudou (Universities of Lille - France and Brussels - Belgium), Prof Tokan D. Sumi (Aichikyoiku University - Japan), Shri Bhikkhu Siddha Namorn and Shri Bhikkhu P. B. Siridatto (scholars from Thailand), Mrs. Madame Monique Naudou (France) and Miss Paola Patrizi (Rome), who joined us in the deliberations of the Conference along with some Indian scholars. In addition to some unsolved problems pertaining to the 4th Buddhist Council, some other important matters, particularly relating to the establishing of an *International University for Indological Studies* in Kashmir, were discussed. The members felt that there was also a need of setting up a *World Buddhist Centre* at our Research Centre. It was, thereupon, resolved in the last session of the Conference on 31st July, that " ....as the full representation of the world scholars did not exist in the meetings, so the present participants, while discussing preliminary problems, resolved that the Council be held now at a place and on dates to be announced later on." Our Centre honoured three foreign scholars, from Italy, France and Japan, and also two Indian scholars (of South India), in recognition of their distinguished services to Indology.

We received from scholars and savants a number of learned papers to be read at the last conference. For the success of the function, encouraging messages and good wishes from many dignitaries and scholars, such as His Excellency Rashtrapati Shri V. V. Giri, the Vice-President of India Dr. G. S. Pathak, Dr. S. Radhakrishnan, Dr. Karan Singh, His Excellency Ambassade Royale Du Laos, His Excellency High Commissioner of Ceylon, First Secretary Embassy

of the Republic of Indonesia, German Ambassador His Excellency Guenter Diehl, Ambassade Van Het Koninkrijk Der Nederlanden, Dr. Vishva Bandhu, Director of VISIS, Punjab University, Shri K. G. Bakula, Member of Parliament, New Delhi, Shri J. D Shukla (Lucknow) Dr. Buddha Prakash (Kurukshetra) and many others from foreign countries and from India were received and read out on the first Session of the Conference. We are at present planning and editing all this important material for publication in a Supplementary Volume of this Series entitled "*Proceedings and Transections of the Preparatory Conference of the Seventh Buddhist Council*" (held on 28 - 31st July, 71), which we are going to send to the Press, shortly.

Dr. Moana M. Richard Tregaskis (from Hawali, Honolulu, USA) and Mr. John H. Hughes (Research Scholar from Mc-Master University, Hamilton, Ontario, Canada) also visited our Centre in October and November last. The latter is still here studying with Swami Lakshman Ji a traditional teacher of Kashmir Shaiva School, and under the guidance of this Centre. Some local students have offered to join our programme of studies and researches for M. Ind. and D. Ind. (Indology) courses; their admission to regular classes for these courses of study will be taken up in due course.

In pursuance of the decisions taken in the said conference, a World Buddhist Centre was set up at this Centre, and inaugurated on the 2nd of October 1971, on Mahatma Gandhi's Birth-day celebrations*. We are also trying to get better accomodation for our Centre for its various activities and programmes. To begin with it is proposed to construct a large meeting hall in the coming summer, to be called *Pratyabhijñā Bhawan*, in the park, known as *Utpala Memorial Park*, which was formally inaugurated, at our Centre, in the first Session of the said Conference.

To create interest in the study of various domaine of Indology, lectures by eminent scholars and professors, on different subjects, were arranged. Our thanks are due to those professors who accepted

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**We learn that the State Government has given a plot of three acres (24 Kanals) of land at Rajbagh to the Buddhists of the State for cultural purposes, 35 years ago. We do not know what use it has been put to. We wish to establish the World Buddhist Centre there, if it is still available.*

our invitation and read their learned papers or delivered lectures, or joined in literary discussions and debates, held from time to time. We are especially grateful to Mahāmāheshvara Swāmī Lakshman- Ji, our spiritual guide, who not only has accepted to deliver his learned *vyākhyāns*, on Pratyabhijñā Philosophy, once a month, at our Centre, but also patronises us with his constant divine blessings, which stand us in good stead in going ahead with our plans and projects. We are happy to offer our hearty felicitations to our Pūjya Swamī Jī on his birthday celebrations, which are coming shortly.

We are happy to announce that Prof. J. L K. Jalali, M. A, a distinguished member of our Centre, has been awarded the honorific title of "*Karma Yogi*" by Ārogya Āiśwarya Aśramam of Madras for his latest book "*The Triad of Time, Space and Matter*" which expounds a new concept of Time and Space, and the philosophy of Continuous Change.

If all goes well, we may again call a conference of the seventh World Buddhist Council, in July next. For this project we require financial help. Last year, the Centre invested its own money for the purpose. Owing to paucity of funds the Centre is not able to meet, at present the expences for some of the projects, mentioned herein above. An earnest, appeal is, therefore, made to our patrons, friends, sympathisers and well-wishers interested in our activities to contribute liberally for the realization of the various objectives of our Centre. It may not be out of place to mention that such projects can only be implemented by public offers of generous assistance, in cash and kind, by the noble minded and large-hearted donors and philanthropists.

With Good Wishes and Happy Greetings to all on this holy Shiva-Rātrı Festival.

Sharada Peetha Research Centre,
Karan-nagar, Srinagar, Kashmir, (India),
12th February, 1972 (Mahā-Shiva-Rātrī Day).

Dr. R. K. KAW
Gen. Editor

FLOWER WREATHS OF ADORATION TO SHIVA-SHAKTI
शिवशक्ति हुन्ज भक्तिपुष्पाञ्जलि

—By Dr. R. K. Kaw & J. N. Jalali

गणेशस आदि-देवस कुन, करव असि अज गुडन्य प्रणाम।
करव शिव-शक्ति हुंञ्ज पूजा, परव ओम शिवाय ओम ॥ नमः...

May we today first bow Lord Genesha, the foremost of gods. Then we will adore Lord Shiva and his Shakti and recite "*Om Shivaya Om*".

गेवव असि भावः चियलीला, वनव महिमा शिव-शक्ति हुञ्ज ।
तिमन रुस्त कुस तुता बोजे, परव ओम शिवाय ओम ॥

We will sing the song of devotion and praise 'greatness, glory and goodness' of Lord Shiva and Goddess Shakti. Who will listen our prayer except them? May we recite "*Om Shivāya Om*".

वुच्छित अन्दर कुनुय फुलमुत, मनकुय ताज ज्ञन पम्पोष ।
विहित अथपेठच्छि शिव-शंकर, मञ्ज-ओमकारस त भेयः शक्तिः ॥
करान सम्वाद च्छि तिम सन्मुख, समित दिवताः करान भक्तिः ।
तिमन लागान च्छि भेल मादल, बिहित तिहंदेन च्छि पादन तल ।
परान ओम शिवाय ओम, नमः ओम शिवाय ओम ॥

When we look into our hearts, we see there a fresh lotus, in full bloom, upon which, we find, seated in '*Om-kāra*' Lord Shiva, conferring peace to mankind (*Shamkara*) and Goddess Shakti. While they are aborbed in conversation, gods assembled offer to them their devotion and reverence. They adorn them with Bhel and Madal flowers, as they are seated just near their divine feet..

सनान यलि चानिनय खेलन, वुच्छित संसार केन मेलन ।
अतिय असुनुय अतिय गिन्दुनुय, अति वदुनुय अतिह रिवुनुय ॥
अतिय खसुनुय अतिय वसुनुय, अतिय मरुनुय अतिय जेवुनुय ।
असिय भ्रमय निशे नेरुन, सिठाः दुर्लभ च्छु मन फेरुन ।
करव भक्ति त पूजा असि, परव ओं शिवाय ओम ॥ नमः...

When I deeply think about your sports (in the shape of the gleams and glooms of this world), looking at the congregations of mankind in this *samsāra* (world). Some are laughing and playing (with joy); some are weeping and wailing; some are attaining to heights and some go to downfall; some are dying and some taking births. It is very difficult for one to retire and free one's mind from this illusion. Better it is to offer our prayer and devotion to God, reciting "*Om Shivaya Om*".

खसान यॅलि ज्ञानः किस बालस, चटान च्छिय मूहः किस जालस ।
वुच्छान यत जगतः किस बागस, फुलिमुति रंगारंग च्छि पोप बागस
अडिय फुलिमति अडिय रंगिमति, अडिय गालिमति अडिय दुखमुति ।
अतिय सोचान च्छि पानि पानय, च्छु भूगान करम फल जीवय ।
सुवथ रटि तन कृष्ण पानय, यमे वाते सु शिवधामस ।
परव ओम शिवाय ओम, नमः...

When we ascend the mountain of knowledge, we break the fetters of delusion. We look at the garden of this world, and see in it variagated flowers, some in full bloom and in bright colours, some are faded and withered. Then we begin to think that all living beings reap the fruits of their own actions. May therefore "Krishna" take the right path to reach the blissful abode of Shiva.

Selections from the Devotional Songs :-

निष्काम निष्कल निर्मलः शंभोः ।
वरमे शरणागत-वत्सल शंभोः ।

May the Transcendental God Shiva bless us, God the Infinite, the Desireless and the Blotless.

हृदयस मज्ज करयो जाय शंभोः ।
करयो जाय छम मे चान्य माय शंभोः ॥
छम मे चान्य माय, सत चिय राय शंभोः ।
सत चिय राय करमे वोपाय शंभोः ।
करमे वोपाय इथ न जांह डलः शंभोः ॥ वरमे

May I seat (remember) thee in my heart; since I love thee so dearly; this is the truth. Pray, bless me with this favour that I may never err (in my life).

चानि आशाय चेयकुन व आस शंभोः ।
चेयकुन व आस इयनय पास शंभोः ।
इयनय पास च्छुस व चोन दास शंभोः ।
च्छुस व चोन दास संकट मे कास शंभोः ।
संकठ मे कास सर्वमंगल शंभोः ।। वरमे ..

I approach thee, Shiva, exclusively with hope and trust in you. Take pity upon me, O Shiva, as I am your humble servant (devotee). Remove my difficulties, Thou art conferring blessings to all, O Shambhu

त्युथु मे करनाव युथु न आसि करनुय केंह ।
त्युथु मे परनाव युथु न आसि परनुय केंह ।
त्युथु मे स्वरनाव युथु न आसि स्वरनुय केंह ।
त्युथु मे वरनाव युथु न आसि वरनुय केंह ।
मंजः रागः निग्रह· त्यागः जंगलः शंभोः । वरमे –

O Shiva, May I perform such actions that there will be nothing left for me to do. May I read such things that there will be nothing left for me to read. May I be aware of such important things that there will be nothing (worth notice) left for me to be conscious of. May I achieve such objects (in my life) that there will be nothing left to be desired. Checking my attachments (temptations) and retiring to the woods of renunciation, may I remember thee Shambhu.

होष दिम लगयो पम्पोषः पादनहा साधन हन्दि साधो हो ।
योगियन हन्दि योगः, प्राणियन हन्दि प्राणः ।
ज्ञानियन हन्दि ज्ञानो हो, चानि प्रसाध सूति
सिद्ध च्छि तप सादन, हा साधन हन्दि साधो हो ।

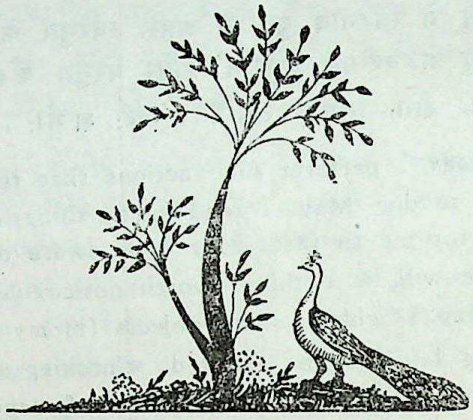
O Shiva, the chief of saints, grant me awareness; may I adore they holy lotus feet. Thou art the Yoga of Yogis; life of the living beings, knowledge of the realized souls; thou art indeed the essence and identity of everything (in the universe). It is only by your blessings, that *siddhas* (successful personalities) are devoted to their penance (hard work).

विचारः नेतरन ज़ानि-गाश अन च अन ।
हर हरमुखः किन दिमहाई वनि ।
च्छाण्डान च्छाण्डान भाव राम राधन ।। हा साधन...

O, grant me light of knowledge to my eyes of discrimination. Is it worth seeking thee, O Hara (Shiva) in the shrines of Haramukha and Rāmarādhan? (It is all in vain.) I should seek thee in the sacred place of my heart.

अनुग्रह चोन गच्छि आसुन असि साधन ।
क्याः च्छु पुन्यन कमन त ज्यादन पेठ ।
दय च्छुक च्छय कर सान्यन अपराधन ! हा साधन...

We saints expect to receive favours and blessings from thee. How can we depend upon our good deeds, great or small? O Shiva, excuse us for our faults, if any.



HERATH AND SHIVARATRI

—*By* Prof. J. L. K, Jalali

(*Extract from his unpublished Research paper, entitled:*
'Kashmir, its People and Their Language'

(The history of the well-known event that Prof. Jalali is referring to in connection with the origin of Shiva Rātri in Kashmir goes back to prehistoric ages, when the lake Satisara was going to be converted into the beautiful Vale of Kashmir.

The Maharshi (Kashyapa, the father of Nila, the Chief of the Naga clan inhabiting the mountain slopes of Kashmir at the time of the pilgrimage of the different shrines in Bharat took an opportunity of meeting and consulting the Indian Engineers and experts

(regarding desiccation of the lake, surrounded by mountains). On his return to Kashmir, he decided to drain out the waters of the lake (with the aid of gods), by cutting through the mountains at the eroded part below the present Baramulla (Varaha-mul). Accordingly, the project was undertaken towards the close of the summer (on the first day of Kartika Shukla, i. e, in November). The digging operations were started and the breach was made through the mountain. The water flowed out, and as the patches of land began to appear at the higher reaches of the lake, the Naga men and women assembled and rejoiced celebrating the occasion which has come down to us as "Herath" (Shiva-Rātri).

"Herath" was associated with the wedding of Goddess Umā and her divine consort, Lord Shiva. It has to be noted that this Herath is not the same as the Shiva-Rātri celebrated by Hindus throughout India. Shiva-Rātri is a day of complete fast and penance. It is observed on the 14th day of the dark fortnight of Phālguna (February-March). On the other hand, the Herath (in Kashmir) is celebrated a day earlier, on the 13th day, and is the culmination of the said dark fortnight which starts with the dusting and cleaning of the residential houses of the Kashmiri Pandits (Hindus.) In the evening of this day, Lord Shiva and Goddess Umā (Pāravati) are worshipped and special dishes of food are prepared and offered to the divine guests and their attendants, Bhairavas, as oblation. The Chaturdashi, or the 14th day, is an occasion of general festivity, when invitations are extended to friends and relations and no fast is kept. Since the Kashmiris observe this fortnight as a festival in honour of the wedding of Shiva and Pāravati (Umā), it confirms the fact that the Nāgas though worshippers of serpents, springs, etc. were also the worshippers of the divine Mother Pāravati and her Lord Shiva. The Shaiviat faith was in fact an ancient faith, which has come down to us unchanged from time immemorial. "Herath" has a local colour and character, which distinguishes it from the Shiva-Rātri festival It marks the victory of the Nagas over the so-called "demons", the clan of Jalodbhavas. With the coming of the "Herath" the hibernation of the winter terminates and new life pulsates in man, bird, beast, plant, and the spring is not far off.

The Purānas like Nilamata, Skanda, Brahmānda and Vidyā (Ms) and Shiva-Rātri Nirnayam by Shivopādhyāya, say that Shiva-Ratri festival is being celebrated to mark the occasion of grace of Lord Shiva and Goddess Umā-Devi to dispel the Darkness of Ignorance (Dark-night, Kāla-rātri) from mankind by the Light of the Eternal Wisdom and Knowledge.

शिवरात्रि का रहस्य तथा उसकी दार्शनिक पृष्ठभूमि

कश्मीर की उत्सव परम्पराओं में एक प्राचीन तथा सर्वजनमान्य शिवरात्रि का एक त्यौहार है जो अपनी नवीनता तथा प्राचीनता एवं काश्मीरिक अनुश्रुति (परम्परा) परायणता के लिए कश्मीर में विख्यात है। साथ ही अपना एक नूतन स्थान यहाँ निर्धारण करती है जो पार्वतीय प्रदेशों को छोडकर शेषभारत में मनाये जाने वाले त्यौहार से सर्वथा अनुपम है। त्यौहार मनाने का उद्देश्य हमारे पूर्वजों द्वारा स्थापित आदर्शों को पुनः जागृत करके लोगों में शान्ति, प्रेम सहिष्णुता आदि सद्गुणों को बढ़ावा देना हैं। शिव का स्वरूप एवं महत्व कालरात्रि, मोहरात्रि, हररात्रि, शिवरात्रि एवं तालरात्रि के रूप में कश्मीर की "श्री संहिता" में वर्णित है। इन में से घोररूप शिव का स्वरूप कालरात्रि, मोहरात्रि हररात्रि में भयङ्करतम प्रतीत होता है। सर्वसाधारण इस भयङ्कर स्वरूप को ध्यान व स्मरण करने में सर्वथा असमर्थ है। अतएव उसने शिवरात्रि जो कल्याण कारिणी–रात्रि, एवं तालरात्रि अर्थात् ताण्डवरात्रि का महत्व दिया है और उसे ही अपना इष्ट समझ कर पूजा का विषय बनाया है। शिवरात्रि के त्योहार का उद्देश्य कालरात्रि (अज्ञान) को दूर करके उसे प्रकाश (ज्ञान) में तबदील करना है। शिवरात्रि प्रतिपादक पद्धतियों में कामा अर्थात् फाल्गुण कृष्णपक्ष त्रयोदशी के प्रदोष (सायंकाल) में ज्वालालिङ्ग (Luminous biggest piller) का प्रादुर्भाव हुआ है (इसके प्रादुर्भाव में आते ही सब दिशायें एवं विदिशाये निस्तेज होगईं और जनता उस स्वरूप को अत्यधिक प्रकाशमय होने के कारण देखने में असमर्थ थी अतः वह पूजा के उपयुक्त उस समय को जान न पाई) आगे चलकर उस का स्वरूप बहुत रूपों में परिवर्तित हुआ। कालरात्रि, मोहरात्रि और हररात्रि में रुद्र की पूजा होती है जो कालरात्रि महा प्रलय के दृश्य की प्रतीक है। सुखाभिलाषिणी जनता के लिए इन उत्सवों की पूजा करना अभीष्ट नहीं है। इसलिए इनके मनाने का सार्वत्रिक प्रचार कश्मीर में नहीं है। यह शिवरात्रि का पावन उत्सव शताब्दियों से कश्मीरमण्डल में मनाया जा रहा है।

यह त्यौहार कब से कश्मीर में मनाया जा रहा है। इसके विषय में कहना कठिन है अब हम प्राचीन ग्रन्थों के आधार पर इसके विषय में कुछ प्रमाण प्रस्तुत करते हैं।

शिव के नाम अनेक हैं—शंकर, महादेव, हर, भव, सदाशिव, पशुपति आदि है। रुद्र भी इसका एक पर्याय है। सँभवतः यह रुद्र वैदिक रुद्र है

By Profs. D. N. Shastri and B. N. Shastri

जिसका उल्लेख ऋग्वेद में मिलता है। यह शिव वैदिकयुग के रुद्र से अलग थलग है। वैदिकरुद्र प्रचण्ड स्वभाव का है किन्तु पौराणिक शिव कल्याण करने वाला तथा शान्तिदेने वाला है। उसी शिव से यहाँ हमारा अभिप्राय है।

शिव की पूजा भारत में वैदिक युग से पहले की जाती थी। सिन्धुघाटी में प्रागैतिहासिक युग के अवशेष जो हमें मोहेंजोदड़ो तथा हडपा में मिले हैं, उनसे पता चलता है कि शैवधर्म का प्रचार सिन्धुसभ्यता में भी था और वहाँ के लोग इस धर्म के अनुयायी थे। वहाँ खोदने से अनेकों लिङ्ग मिले हैं और भगवान् पशुपति तथा शाम्भवी मुद्रा में एक योगी की मूर्ति भी मिली है। मातृशक्ति की पूजा भी उस युग में सिन्धुघाटी के निवासियों में प्रचलित थी। 'लिङ्ग' प्रणालियों (योनियों) में स्थित शिवलिङ्गों की उपलब्धि हुई है जो शिव-शक्ति की पूजा की द्योतक है।

कश्मीर शिवप्रधान देश है। यहाँ विष्णु, ब्रह्मा आदि देवताओं की अपेक्षा शिव की ही उपासना प्रधानरूप से होती थी, अतएव शिवधाम प्रचुरमात्रा में शताब्दियों के बाद भी पाये जाते हैं जिनमें सुरेश्वर, हर्षेश्वर, भूतेश्वर, पिङ्गलेश्वर, ज्येष्ठेश्वर, अमरेश्वर, त्रिपुरेश्वर, सोमेश्वर महादेव आदि उपलब्ध है। राजतरङ्गिणी से प्राचीन कश्मीर के इतिहास 'नीलमतपुराण' में शिव की पूजा का वर्णन मिलता है। डा० बुह्लर ने इस ग्रन्थ की तिथि छटी शताब्दी निर्धारित की है। पुस्तक में इस त्यौहार के वर्णन से पता चलता है कि यहाँ के लोग छटी शताब्दी से पहले ही यह उत्सव मनाते थे। जयरथ की कृति 'हरचरितचिन्तामणिः' में शिवरात्रि का वर्णन और उसका महात्म्य पुराणों के आधार पर लिखा गया है जिसके आधार पर इसें समय भी हम शिवरात्रि मनाते हैं। जयरथ ने उस समय प्रचलित शिवरात्रि के प्रतिपादक ग्रन्थों मे शिवरात्रि की कथाओं का संग्रह एवं महात्म्यों का वर्णन किया है।

कश्मीर में इस उत्सव पर एक विस्तृत साहित्य था जो अपने अपने दृष्टिकोण के अनुसार इस उत्सव की परिभाषा देते हुए महत्ता प्रतिपादन करते आये। यह ग्रन्थ अब अनुपलब्ध है। इसके बाद इनमें से कई एक ग्रन्थों के नाम महामहेश्वराचार्य जयरथ ने जो बारहवीं शताब्दी में कश्मीर में विद्यमान थे, अपनी प्रसिद्ध कृति 'हरचरितचिन्तामणिः' के महाकाव्य में तीन ऐसे ग्रन्थों का परिचय दिया हैं जो अब अप्राप्य है। इनके नाम यह हैं—अनन्तभास्करी, विद्यापुराण, तथा दूतीडामरतन्त्र। इनके अतिरिक्त शिवपुराण, स्कन्धपुराण, और ब्रह्माण्डपुराण में भी इसकी विशद व्याख्या पाई जाती है। पुराणों के अनुसार भिन्न भिन्न इतिवृत्त मिलते हैं जिनका यहां पर समावेश करना अप्रासङ्गिक प्रतीत

होता है। परन्तु यह उत्सव समस्त हिमालयपर्वत उपत्यकावर्ती प्रदेशों में प्रचलित होने के कारण ज्ञात होता हैं कि यह उत्सव नेपाल से लेकर हिमाचल प्रदेश की समस्त घाटियों में मनाया जाता है। विशेषकर जितने भी प्रसिद्ध शिवधाम हैं जैसे केदारनाथ, बदरीनाथ, लाटायनमहादेव, अमरनाथ आदि सब हिमालय के पार्वतीय प्रदेशों में विद्यमान है।

कश्मीर में यह उत्सव समस्त उत्सवों की अपेक्षा महत्तम तथा प्राचीनतम माना जाता है। इसका यह आशय है कि कश्मीरदेश प्राचीन काल से शिवभक्ति परायण था। यही कारण है कश्मीर के प्राचीन से प्राचीन काव्य जैसे कालिदास का कुमारसंभव? रत्नाकर का हरविजय, सोमदेव का कथासरित्सागर. में अनेकों शिवपरक आख्यान एवं तदनुसार क्षेमेन्द्र की बृहत्कथामंजरी में भी अनेक आख्यान शिवपरायण मिलते हैं। इसीप्रकार उत्पलदेव की शिवस्तोत्रावली अवतारकवि का ईश्वरशतक, कल्हण का अर्धनारीश्वरस्तोत्र, एव अन्यान्य कवि मंख का श्रीकण्ठचरित, जगद्धरभट्ट की स्तुतिकुसमाञ्जलि, शिवसम्बन्धी कश्मीर के विख्यात काव्यग्रन्थ है। कहा जाता है कि कश्मीर में दुर्वासा मुनि ने उग्रतपस्या के फल स्वरूप शैवमत का जन्म कश्मीर में दिया था और यही कश्मीर में शैवशास्त्र के आदि प्रवर्तक मानेजाते हैं। इन्होंने ही शिवमहिम्नस्तोत्र तथा त्रिपुरामहिम्नस्तोत्र शिव के सम्बन्ध में अत्यद्भुत स्तोत्रग्रन्थों की रचना की है। इसके बाद आचार्य उत्पलदेव ने नवमी शताब्दी के पूर्वार्ध में आविभूत होकर महामुनि दुर्वासा की इस शिवसिद्धान्त की वल्ली को पुष्पित और पल्लवित किया। एक ओर तो उन्होंने सिद्धान्तग्रन्थ ईश्वरप्रत्यभिज्ञा और उसकी टीका विवृति (अप्राप्य) तथा दूसरे ओर इनके सुयोग्य शिष्य अभिनवगुप्त ने इस कृति को विमर्शिनी (टीका) से विभूषित किया। कहना न होगा कि इसी आचार्यउत्पलदेव ने ही एक भक्तिग्रन्थ, जो शिवस्तोत्रावली के नाम से विख्यात है, शिवरात्रि के विषय में लिखा है:—

यत्र सोऽस्तमयमेति विवस्वान्, चन्द्रमःप्रभृतिभिः सह सर्वैः।
कापि सा विजयते शिवरात्रिः, स्वप्रभाप्रसरभासुररूपा॥

उत्पलदेव का आशय इस प्रकार से है जहां प्रमाण (Subject) प्रमेय (Object) के साथ अस्त होता है वही कोई अनिर्वचनीय शिवरात्रि के नाम से प्रसिद्ध है जो अपने प्राकाश से प्रकाशरूप है अर्थात् जोकिसीप्रकाश से प्रकाशित नही होती है। इसमें जो रात्रि शब्द है वह इस अर्थ का द्योतक है कि नितान्त अन्धतमसावृत रात्रि ही प्रकाशमय प्रतीत होती है जिसमें आचार्य ने वेद की रात्रिसूक्त के अन्तर्गत शिवरात्रि के इस मंत्र का संकेत दिया है:—

संवेशिनीं संयमनीं ग्रहनक्षत्रमालिनीम्।
प्रपन्नोऽहं शिवांरात्रि भद्रे पारमशीमहि॥ (रात्रिसूक्त)

शिवरात्रि के विषय में प्रमुख विचारधारा यह है कि इस दिन ज्वालालिङ्ग का आविर्भाव हुआ है और वही ज्वालालिङ्ग ज्योतिर्लिङ्ग के नाम से भी प्रसिद्ध है। इसी ज्योतिर्लिङ्ग का प्रतिरूप रसलिङ्ग है जिसे कश्मीर में अमरेश्वर भी कहते हैं और जिसका प्रसिद्ध धाम श्री अमरनाथ है। यह ज्वालालिङ्ग ही शैवशास्त्र में वर्णित प्रकाश का प्रतीक (Symbol) है और शैवशास्त्र के अनुसार शिव और शक्ति का यामल (मिलाप) स्वरूप ही शिवरात्रि का समुचित समन्वय है क्योंकि शिव ही प्रकाशस्वरूप होने के कारण विमर्श से भिन्न नही है जहां शिव का वर्णन होता है उसके साथ अवश्य शक्ति होती है कहा भी गया है—

शक्तिश्च शक्तिमद्रूपात् व्यतिरेकं न गच्छति।
तादात्म्यमनयोर्विद्यात् चन्द्रचन्द्रिकयोरिव॥

शक्तयोऽस्य जगत्सर्वं शक्तिमांस्तु महेश्वरः। शिव और शक्ति का यामल स्वरूप संयोग ही शिवरात्रि कहलाई जाती है। शिव स्वयं ज्ञान स्वरूप तथा चैतन्य रूप है। शक्ति उसे कर्मो की ओर प्रेरित करती है और यही ईश्वर के अंशभूत जीवों को कर्म करने के लिए बाध्य करती है। संसार में जीव का संकल्प तब तक सफल नही होता है जब तक वह उसको सफल बनाने के लिए यत्न या उद्योग न करे। जैसे भगवान् शिव ने स्वयं कहा है कि "प्रयत्नः साधकः" संसार में जो कुछ क्रियाकलाप होता है वह इन दो तत्वों पर निर्भर है। शैवशास्त्र के अनुसार इन दो तत्वों के बिना संसारचक्र कदापि नही चल सकता है। अतः इन दो तत्वों का होना नितान्त आवश्यक है। जहां इन दोनों में से किसी एक का नाम निर्देश होता है यहां दोनों का ही भान होता है। शिव सदा शक्ति से अभिन्न एवं ओतप्रोत है। ये प्रकृति पुरुष के समान अन्योन्याश्रयी होते हुए एक दूसरे के ज्ञापक हैं। पर यह दोनों अजड एवं प्रकाश और विमर्शस्वरूप है। सांख्य के अनुसार प्रकृति के समान शक्ति जड़ नहीं है। एवं शैवमत् के अनुसार क्रम से पशुप्रमाता मन्त्र, मन्त्रमहेश्वर- प्रलयाकल, विज्ञानाकल, सकलाकल, सदाशिव आदि प्रमातृ भूमिकाओं में लांघता हुआ परमशिव में लीन होना चाहता है। जिसप्रकार स्फुलिङ्ग (अग्निकण) एक उस महान् अग्नि से अभिन्न होकर भी भिन्न प्रतीत होते हुए भी महाज्वाला में तद्रूप होते हैं। उसी तरह से अणुस्वरूप जीव भी उस महान् शिव स्वरूप में लीन होता है। अतः तत् तत् अवस्थाओं में प्रमाता का प्रचलन साक्षात् सत्य भासित होता है। जैसा कि उसका वह स्वरूप भी प्रमाणरूप से प्रकाशमान है वैसा उसका प्रमेय भी प्रकाश रूप ही है।

इस प्रकार के ज्ञान का ही यह महोत्सव परिचायक हैं। और यह उत्सव अनादिकाल से कश्मीरी पण्डित जनता अपनी अपनी रितियों के अनुसार मनाती आरही है जिसमें कश्मीरी पण्डितों की जातियां तीन शाखाओं में विभक्त थी जो आजकल लुप्तप्राय ही है। यह शाखायें अथवा सम्प्रदाय यह है—दक्षाचार अथवा दक्षिनाचार और महाचार एवं वामाचार। इनमें से दक्षाचार संप्रदाय की तिथि इस प्रकार है। दक्ष संस्कृत में प्रबुद्ध को कहते हैं। ज्ञानवान् ही शैवी दीक्षा का अधिकारी होसकता है। गुरु रूप सूर्य के उपदेश के बिना वह निर्मल नही होसकता है जिस प्रकार सूयोर्दय के बिना पदार्थों का स्फुट अवभासन नही होता है, उसी प्रकार सूर्य के प्रकाश के बिना यह उत्सव मनाना उसके मत से असंगत सा लगता था। अतः दक्षाचार मार्ग के अनुयायी इस उत्सव को उदय व्यापिनी तिथि में ही मनाया करते थे अर्थात् तत्काल सूर्योदय के समय पर ही वह शिव पूजा में व्यस्त रहते थे। इसका यह तात्पर्य है कि ज्वालालिङ्ग के प्रदोष में आविर्भूत होने पर भी वह लोग उसके तात्कालिक प्रखर एवं दुःसह तेज को सहन न करसके और प्रभात में सूर्योदय के समय उसके कुछ शान्त होने पर उनको वह (ज्वालालिङ्ग) दिखाई दिया। अतः वह उदयव्यापिनी तिथि पर ही अधिक बल देते थे। इसी प्रकार महाचार का भी वर्णन इस प्रकार से आता है जबकि ज्वालालिङ्ग (महाप्रकाशस्तम्भ) अर्धरात्रि में शान्त होकर जनता के लिए सह्य होगया तब से महाचार संप्रदाय के अनुयायियों ने निशीथकाल (आधीरात) में इसे पूजना उचित समझा। इन दोनों सिद्धान्तों के विपरीत वामाचार जो कामकेश्वरमत के मुख्य अनुयायियों में से है, उनका कथन है कि प्रदोषकाल में ही आंखों को चुंधियानेवाले प्रकाश के स्तम्भ के (ज्वालालिङ्ग) के चकाचौंध में ही इसकी पूजा विहित है क्योंकि उनके मत में सर्व प्रथम इसी वेला में ज्वालालिङ्ग उदय हुआ था। अतः तिथियों में भेद होना स्वाभाविक ही प्रतीत होता है। वामाचार और दक्षाचार के अनुयायी विद्यापुराण तथा दूतिडामर आदि शिवरात्रि विषयक इतिहासों के अनुसार इस उत्सव को प्रायः फालगुण प्रतिपदा से लेकर अमावस्या तक मनाते थे। त्रयोदशी के रात को यह उत्सव सम्पन्न होता था जो कि प्रतिपदा से आरम्भ होता था। त्रयोदशी के यज्ञ को भैरवयाग कहते थे। इसमें अष्टभैरव परमशिव के ही प्रतीक है, उनकी विधिपूर्वक पूजा होती थी और जिसकी अमिटछाप आजकल की पूजा में पाई जाती है।

कश्मीर के प्रसिद्ध विद्वान् शिवोपाध्याय ने अपने "शिवरात्रिनिर्णय" ग्रंथ में शिवरात्रि के दिन शुद्ध अहिंसक अन्न खाना ही उचित समझा है और प्राणि हिंसा की निन्दा की है

वटुकभैरव की पूजाविधि :— वटुकभैरव की पूजा तथा राममैरव (जो रामग्रोड के नाम से भी पुकारा जाता है, जिनका विधान शिवरात्रिपूजा में है, इसदिन जो ज्वालालिङ्ग का आविर्भाव होता है वह चित् अर्थात् चैतन्यरूप ज्वाला का प्रकाश होता है। प्रकाश सदा अपरिछिन्न, अनन्त और अप्रमेय होता है। यही कारण है कि इस प्रकाश के आदि और अन्त को ब्रह्मा और विष्णु नापने के लिए पाताल और आकाश की ओर प्रकाश की थाह जानने के लिए चल पडे, पर वे पाने में असमर्थ हुए। इसी ज्वालालिङ्ग का प्रतीक शिवलिङ्ग भी गोलाकार होता है, अर्थात् जिसका आदि अन्त का भान नही होता है। शिवपूजा के तत्व अनादिकाल से भारत में और इसके आसपास पडोसीदेशों में समीरिया, थाइलैण्ड कम्बोडिया, जावा, सुमात्रा इण्डोचीन, अफगानिस्तान, आदि में किसीनकिसी रूप में प्रचलित थे।

कश्मीर में प्रायः ज्वालालिङ्ग की पूजा कुम्भों में होती है अर्थात् जलघटों में इसकी पूजा होती है क्योंकि शक्तिविशिष्ट शिव सूर्य कहलाता है। वही फाल्गुण मास में कुम्भराशि में होने के कारण कुम्भराशि के प्रतीकभूत कुम्भों की ही पूजा होती है। सूर्य तथा चन्द्रमा कुम्भकप्राणायाम में प्राणगति तथा अपानगति में स्थित रहते हैं। एवं प्राणरूप सूर्य अपान रूप चन्द्रमा आन्तरिकयाग में केवल कुम्भक (प्राणायामभेद) में होते हैं। अतः कुम्भक के प्रतीकभूत कुम्भराशि पर कुम्भों की पूजा होती है।

ज्वालालिङ्ग का स्वरूप महाप्रकाश चैतन्यरूप ही है। ब्रह्मा जो रजोगुण स्वरूपमन कहलाता है। सात्विकबुद्धि जो सूक्ष्मरूप से है, वही विष्णु कहलाती है। इन तीनों का समावेश शिवरात्रि का वास्तविक निरूपण है और जितने भी देवता पशु, पंखी, मानव आदि हैं, वह सब चैतन्यप्रकाश की चिंगारियां हैं। जिसप्रकार अग्नि के अग्निकण, उसीप्रकार चैतन्यस्वरूप शिव से क्षेत्रप अनेकों निकलते हैं और विमर्शशक्ति से ही मन, बुद्धि आदि उत्पन्न होते हैं। क्षेत्र शरीर माना गया है उसके पालक जीव हैं अर्थात् क्षेत्रपाल जीव कहलाते हैं। उसका तिक्तादि रस और भोग्य अन्न है। ज्वालालिङ्ग निर्विकल्प है।

पूजा के विषय जो अन्यदेव और देवियां हैं, उनका भी हम अध्यात्मपक्ष से कुछविचार करते हैं।

मातृकाये, ब्राह्मी, रौद्री, वैष्णवी आदि एवं तैजसी, यामी, वारुणी, वायवी, ऐन्द्री आदि शक्तियां जो शिव से अभिन्न है यही शक्तियां देव और पितृकार्य में प्रेरणा देनेवाली है और जो गणेश है वह अग्निसोमात्मक समस्तजगत् को दोनों नाक के रन्ध्रों से पात्र करता है अर्थात् जड और चैतन्य को विभक्त करता है।

अतः द्विप कहलाया जाता है। यही प्राणदेव जो जठराग्नि का स्वरूप धारण करता है तथा रज और तमोगुण से रहित सत्वगुण की ओर जाने वाली समाधि ही शुद्ध चैतन्य स्वरूप गङ्गा मानी गई है और जो अशेष संकल्पों को त्यागकर ज्ञान और आनन्दस्वरूप है। प्रतिभा तो यमुना मानी जाती है। वैखरी सरस्वती कही गई है। इसी त्रिवेणी का संगम शिवमय माना जाता है। ऊपरोक्त पञ्चमातृकायें एवं शक्तियां और गण के अधिपति देवगण एवं ब्रह्मादि देवता इस दिन चैतन्य एवं ज्ञानस्वरूप महेश्वर की उपासना करते हैं। इसदिन अपने अन्तःकरण के सरोवर में सत्वगुणरूपी श्वेतवस्त्र धारणकर अपने शिवस्वरूप की जिज्ञासा करे। एवं शिव के मातृकाचक्र को प्रणाम करे और मातृकाचक्र स्वरूप ही जगत् है और चित्शक्तियाँ ही मातृकायें कहलाती हैं। समस्त इन्द्रियों के अधिष्ठात्री देवियों की आधारस्वरूप शक्ति चित्शक्ति से अभिन्न एकमात्र स्वातन्त्रय शक्ति ही कहलाती है। इसी एकमात्र शक्ति से परमशिव शक्तिमान् कहलाता है और वही शिव, ब्रह्मा, विष्णु, रुद्र, ईश, सदाशिव आदि का सृजन करती है क्योंकि आनन्दस्वरूप शक्ति से शिव सदा ओतप्रोत होता है। अपनी स्वातन्त्रय शक्ति से मोहको अर्थात् अज्ञान को पैदा करता है। द्वैतभावनात्मक ज्ञान ही मोह कहलाता है और वही मोहरात्रि के नाम से प्रसिद्ध है। प्रकाश तो शिव है मोह तो द्वैतभावरूप अज्ञान है। इन दोनों का एकीकरण ही शिवरात्रि कहलाती है। शिव अनुग्रह है और रात्रि तिरोधान है। उनका सगम ही शिवरात्रिपर्व कहलाता है। अनुग्रह और तिरोधान शिवरात्रि है। शिव ने ही इस रात्रि को उत्पन्न किया है और उसीने इस रात्रि का तिरोधान किया है अर्थात् संहारकृत्य का वही कारण है। इसप्रकार शिवरात्रिका स्वरूप प्राचीन महापुरुषों ने जानलिया है। स्वातन्त्रय शक्ति चिदीश्वर परमशिव को ही पञ्चकृत्यों के सर्जन से मोहित करती है और वही ब्रह्मादिकों को गेंद बनाकर लगातार उनसे खेलती है। इस प्रकार अपनी स्वातन्त्रयशक्ति से मोहित हुआ परमशिव अपनी स्वातन्त्रयशक्ति के द्वारा ही अपने स्वरूप को इस द्वैतभावात्मक रात्रि में पुनः प्रकट करता है। वही शिवरात्रि कहलाती है।

हम प्रारम्भ में कह आये हैं कि ज्वालालिङ्ग का प्रादुर्भाव फाल्गुण कृष्ण त्रयोदशी में हुआ है। उससमय ज्वालालिङ्ग का स्वरूप घोर, अघोर एवं अघोरतम था। घोर से अभिप्राय तीव्र, दुःसह तथा प्रचण्डस्वरूप है। अघोर से सौम्य दर्शनीय एवं व्यक्तरूप से है। अघोरतम से सौम्यतम, भद्र, दर्शनीयतम, शान्तरूप से है जिसको क्रमशः वामाचार, दक्षाचार तथा महाचार के अनुयायी अपने अपने दृष्टिकोण के अनुसार देखते हैं। वामाचारियों के लिए ज्वालालिङ्ग घोररूप एवं दक्षाचारियों के लिए अघोर एवं महाचारियों के लिए अघोरतम। तीनों मतों के अनुयायी क्रमशः प्रदोष तथा उसके अनन्तरकाल एवं अर्धरात्रि में ज्वालालिङ्ग

को अपने मत के अनुसार पूजते हैं।

त्रयोदशी के दिन ही शिवरात्रि की पूजा का विधान है क्योंकि उों के अन्तर्गत पांचमात्रायें मानी गई हैं अर्थात् अकार, उकार, मकार तथा विन्दु एवं अर्धचन्द्र, निरोध, नाद, नादान्त, शक्ति, व्यापिनी, समना, उन्मना, ये बारह कलायें तेरहवीं चित्भानु में समाविष्ट होती हैं अर्थात् वही चित्सूर्य अपनी स्वातन्त्रय शक्ति से वैखरी शक्ति के रूप में परिणत होकर जगत् का आभास जाग्रत्, स्वप्न, सुषुपप्ति के रूप से करता है। इसप्रकार तेरहवें कलात्मक् चिद्भानु की प्रतीक, त्रयोदशी में पूजा का विधान है। यह स्वच्छन्दशास्त्र का मत है। इसकी पुष्टि हमें इतिहास से भी मिलती -है.....शिवरात्रित्रयोदशी। (जोनराज)

शिवचतुर्दशी का व्रत इससे सर्वथा भिन्न है जो माघ की कृष्णचतुर्दशी एवं फाल्गुण की कृष्णचतुर्दशी में विहित है। इन दोनों में प्रथम तो कश्मीर में दूसरा व्रत प्रायः समस्त भारत में मनाया जाता है। दोनों उपवास पर आधारित हैं। शिवरात्रित्रयोदशी के उत्सव को शास्त्रों में भैरवयाग कहागया है। यह भैरव उत्सव कश्मीर में भैरवयाग के नाम से विख्यात है। इसमें योगनियों तथा भैरवों को बलि दी जाती है। अतएव इस याग में मांस का प्रचलन अनिवार्य सा प्रतीत होता है। एकओर से कश्मीर के अत्यधिक शीत वातावरण में अन्तर इससमय से आता है और दो तीन मासों की मलिनता तथा दुर्गन्धिपूर्ण वातावरण को स्वच्छता से निर्मल बनाया जा रहा है और साथ ही वस्त्र घर आदि की विशेष सफाई होती थी जो आनेवाले वसन्त के स्वागत के लिए मानो तैयारियां कररहा है। यहींसे सुहावने ऋतुओं का आरम्भ होता है। सर्दियां धीरे धीरे हटती हैं और सूर्यदेव का क्रमिक उदय होता है क्योंकि यही स्थावर और जङ्गमात्मक जगत् का आत्मा है। इसीसे सस्यादि फलों का परिपाक होता है जिसका शकुन इसी उत्सव से आदि कश्मीरी देखते थे। इस शिवरात्रि के पुनीत उत्सव में कुछ एक अशास्त्रीय कर्मों का प्रचलन है जो सर्वथा त्याज एवं हेय है। जैसा कि जुआ खेलना एवं समाजिक कुरीतियां आदि। इसके अतिरिक्त मुसल्मान काल में मुसलमानों ने इस पुनीत पूजा में पुत्तलपूजा का समावेश किया है। कहा जाता है जब सुन्नी मुसलमानों ने इस पूजा का विशेष चमत्कार तथा अत्यद्भुत प्रभाव प्रत्यक्षरूप से देखा, तो वह नितान्त प्रभावित हुए और समय समय पर पूजा के चमत्कारों से चमत्कृत और चकित हुए। तब उन्होंने अपनी कल्याण कामना के निमित्त मूर्तिपूजा विरोधी होते हुए भी अपने बडे भाई कश्मीरी पण्डितों को जिनसे कुछ शताब्दियों से पूर्व वे विधर्म में प्रवेशकर अलग हुए थे, पुत्तल पूजा के लिए बाध्य किया। तब से यह "सुन्नीपुतल" पूजा में समाविष्ट हुआ है और "स्वनिपुतल" नाम से इसको पुकारते हैं। करते भी वह क्या। शताब्दियों के अत्याचारों तथा अन्याय, एवं कर आदि के देने से कश्मीरी पण्डित त्रस्त थे। अतःलगता है कि उन्होंने इस को पूजा में मान्यता दी होगी।

ऐसा एक अनुमान है क्योंकि शिवरात्रि प्रतिपादक कथाओं में पुत्तल का वर्णन मिलता नही, केवल लौकिकाचार में कुछ भेड आदि के पुतले आटे से कईयों की रीति के अनुसार बनाये जाते हैं।

इसी प्रकार सिक्खों ने भी अपने शासनकाल में मुसल्मानों के समान ही पण्डित जाति को इसलिए बाध्य किया था कि वह भी "सत् नाम सत् नाम वैगुरूजी" को इस परमपावनी चमत्कारिणी एवं रहस्यमयीपूजा में समुचितस्थान देने का अनुग्रह करें जिससे कश्मीरी पण्डित जनता ने तब इसलिए सहर्ष स्वीकार किया था कि सिक्खलोग गोब्राह्मणरक्षक होने के नाते उनके धर्म और जीवन को पुनरुज्जीवित करने वाले थे। अतएव त्रयोदशी के पूर्व द्वादशी में "वैगुरू" की पूजा बडे समारोह के साथ किया करते थे जो आजकल "वागरिबाह" के नाम से प्रसिद्ध है। विशेषकर सिक्खों के आश्रय में रहनेवाले पण्डितों में ही इस पूजा का विशेष प्रचार रहा है जैसे दर, भान, तिकू, राजदान आदि। इनके सम्बन्ध से इनके पुरोहितों में भी। शिवरात्रिपरक शास्त्रों में वागुर का उल्लेख मिलता नही। अतएव इस प्रकार का अनुमान लगाना सहज ही प्रतीत होता है। महात्म्यों के आधार पर अनेकों शिवरात्रिविषयक कथायें प्रचलित हैं जिन सब का उल्लेख करना अनुचित एवं अप्रासङ्गिक प्रतीत होता है। केवल उदाहरण के रूप में एक कथा का सार लिखा जाता है:—

श्री सुन्दरनालक वन में स्वच्छन्द नाथ ने श्री भैरव का स्वरूप धारण करने के बाद अनेकों शक्तिस्वरूपा देवियों तथा योगिनियों का दर्शन किया जो शिवरात्रि के व्रत के सम्बन्ध अनेक प्रकार के शुभ कार्य कलाप में व्यस्त थीं। भयानक रूपधारी स्वच्छन्दनाथ को देखकर भयभीत होकर इधर उधर भागती हुई वह नजर आयी, केवल एकमात्र देवी वहाँ टिकगयी। वीरनायक स्वच्छन्द को अपने गणों से चारों ओर से संयुक्त देखकर त्रिकूटा पर्वत के शिखर पर बैठी हुई देवी क्रोध से उद्दीप्त हुई। तब एक जलकुम्भ पर दृष्टि पडते हीं उससे वटुरुपधारी एकगण प्रकट हुआ, अर्थात् वटुक, जो स्वच्छन्दभैरव को प्रहार करने के लिए उद्यत हुआ। प्रहार करने को उद्यत (वटुकभैरव) गण की ओर देखकर श्री स्वच्छन्दनाथ ने अपनी बाहु को उससे निपटने के लिए प्रेरित किया। प्रति प्रहार के अभिलाषी स्वच्छन्दनाथ की ओर देखते हुए देवी ने दूसरे घट को देखकर हुङ्कार किया। तब दूसरे घट से दूसरा रमणीय रमणभैरव प्रादुर्भूत हुआ। एवं अन्यान्य घटों से अनेकों भैरव उत्पन्न हुए। उनको देवी ने आज्ञा देदी कि भैरव को दूरहटाने का प्रयत्न करो। तुम दोनों मेरे पुत्र सत्वोगुण तथा रजोगुण के स्वरूप हो। तुम अपने अन्य गणों के समेत भैरव को दूर भगा देने में जुट जाओ इस तरह जब स्वच्छन्दनाथ के सन्मुख वह झूझने को चले तो वह (स्वच्छन्द) अन्तर्धान हुआ, इसप्रकार कुम्भों को भैरवों का उत्पतिस्थान होने के नाते इस अवसर पर पूजते हैं।

देवी का एक पुत्र उसके (देवी के) दृष्टि से उत्पन्न होने के कारण वटुरुपधारी वटुक कहलाता है तथा देवी की शुभदृष्टि से उत्पन्न पुत्र दिव्यरूप धारी रमण अथवा राम कहलाता है। देवी जी ने इन दोनों के लिए उनके अपने गणों के समेत फाल्गुण कृष्ण त्रयोदशी के दिन बलि तथा पूजा का विधान नियत किया है। इसलिए इस उत्सव को भैरवयाग के रूप में उसीदिन काश्मीरी पण्डित जनता मनाती है। इन दोनों को वटुकभैरव तथा रामभैरव अथवा रामग्रोड् के नामसे भक्त पुकारते हैं। इस वरदानरूप देवी के शासन से तथा उसीके द्वारा कथित नाना पदार्थो से उनकी तृप्ति की जाती हैं। भैरवों के इस वरदान को देखकर सब भयभीत एव पलायित शक्तियों को स्वच्छन्दभैरव ने आवाहन किया। तब वह समस्त शक्तियां डरकर देवी के सामने ही आगयीं। इसकेबाद देवी ने उनको आश्वासन दिया, "अब भयभीत होने की आवश्यकता नही, क्योंकि मेरे पुत्र वटुक तथा रमण के दर्शन से स्वच्छन्द भैरव अन्तर्धान होगये"। अतः आपको अपने इष्ट पदार्थो से इन्हें तृप्त करना चाहिए। तब वटुकभैरव ने कहा, स्थावर जंगमात्मक जगत् मुझमें ही अवस्थित है, एवं पालन का काम रमण, राम के अधीन है, अन्य कोई भर्ता धाता नही।

इसके अनन्तर देवी ने अपनी समस्त शक्तियों को अपने ही शरीर में लीन किया। तब वटुकभैरव के वचन से कोपित स्वच्छन्दभैरव ने प्रदोष से लेकर निशीथपर्यन्त अपने घोररूप तेज को ज्वालालिङ्ग के रूप में प्रकट किया, जिसके ऊर्ध्वभाग तथा अधोभाग को देखने के लिए वटुक एवं रमण (राम) क्रमशः ऊपर तथा नीचे की ओर चलेगये किन्तु छोर देख न पाये। निदान वह उसके शरण में पडकर केवल चरणों का ही आश्रय ढूंढने में लग गये।

हेरथ का नामकरण :—

रन्तुकाम स्वच्छन्दनाथ ने इसदिन तीनबार रति का हेरते, हेरते, हेरते सम्बोधन किया। इस प्रकार सम्बोधन करने के अनन्तर इस पर्व की संज्ञा "हेरथ" नाम से हुई। तब से यह व्रत "हेरथ" नाम से प्रसिद्ध हुआ।

लेखक :—
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श्रीनगर (काश्मीर)

THE END

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तत्रापि क्रोध एवालं शान्तिविघ्नाय सर्वदा॥
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क्रोध एव महान् शत्रुस्तृष्णा वैतरणी नदी॥
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SHIVA RATRI CELEBRATIONS

Preamble :- Shiva Ratri festival is celebrated by the Kashmiri Pandits as an anniversary of the marriage of Lord Shiva and Goddess Paravati. The story of their marriage is well known among the Pandits. On the night of the 13th day of the dark fortnight of the month of Phalgun, Lord Shiva and Paravati are worshipped in every Pandit's home. The deities are honoured and offered feasts like bridegroom and bride invited, as it were, by the parents of the bride. In every home festivities are enjoyed in honour of the visit of the divine guests, The custom has come down to us from time immemorial. The worship of Shiva on Shiva-Ratri is mentioned as one of the ancient festivals in Nilamata Purana, the earliest extant work in Kashmir, supposed by Dr. Buhler to be the record of the time not older than the sixth or seventh century A. D. According to this work, the tradition had come down from a remote age.

Marriage of Shiva and Paravati :- The story of the marriage of Lord Shiva and Paravati is narrated in the Ramayana of Tulsidasa (Ramacharita-manasa) (Kanda I). In the transcendental view, Lord Shiva, the supreme God, and His divine consort Bhawani (Uma, Paravati) are eternally united in wedlock never to part. Shiva without Shakti (power) will be left impotent and unable to act. Shakti is the eternal instrument of Shiva for the work of creation etc. In fact Shakti, the divine mother, is all in all. She is the cosmic energy or the constituent power that transforms itself into this universe comprising animate and inanimate objects. Shiva is the Ultimate Reality, the background of this universe, that which animates this all creation. In the Kashmir Shaiva philosophy, the Ultimate Reality is conceived as Universal Consciousness and Universal Energy. It is owing to these two aspects of

the Ultimate Reality that the universe consists of mind and matter, subjects and objects. In the philosophical language, the Ultimate Reality is Prakasha and Vimarsha. Prakasha means what manifests the reality or what exists; Vimarsha means the manifested reality or the existence of what exists and what makes us aware of that These are the only two aspects of one and the same being and that being is Parama Shiva, the Ultimate Reality. The two aspects are conceived for the devotees as Shiva and Shakti who are never apart from one another. Our mythology, however, severes Shakti from shiva for a 'brief' period and reunites them afterwards. Shakti - Uma known also Sati, the divine consort of Shiva, burns herself in Daksha's sacrificial fire. She is reborn as Paravati, daughter of himalaya, and is married again with Lord Shiva. How it happened is given in brief as follows :-

Once upon a time Lord Shiva went to the abode of the sage Agastya and with him went Uma his eternal divine consort. The saint honoured them and recited the story of Shree Rama which greatly delighted shiva. He enjoyed hearing and telling the Lord Rama's praise. The divine guests remained at Agastya's place for some days, and then they returned to their home. Shiva, while going with his wife, on his way home, thrilled often with emotion. Sati could discern her Lord's deep delight and her heart was filled with doubt and concern. She thought:

"Great Shiva, with praise universal as Lord,
By gods and by men and by sages adored,
To human prince (Rama) has he this reverence shown,
And called him Supreme, True Bliss, Saviour, Alone...!
The Supreme One, unlimited, unborn, unmoved,
Partless, effortless, unrelated..., Oh how
In man's form is he incarnated ?
"When Vishnu for sake of the gods takes man's guise,
He still is, like Shiva all knowing all wise...
How comes he an ignorant, wife-seeking roamer ?" §

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§ संकरु जगतवंद्य जगदीसा। सुर नर मुनि सब नावहिं सीसा॥
तिन्ह नृपसुतहि कीन्ह परनामा। कहि सच्चिदानंद परधामा॥
बिष्नु जो सुरहित नर तनुधारी, सोउ सर्वज्ञ जथा त्रिपुरारी।
खोजै सोकि अज्ञ इवनारी, ज्ञानधाम स्रीपति असुरारी।

Such were the doubtings that troubled her mind. She did not express her doubt or put any question to her Lord. But Shiva knew everything that was in Sati's mind. He said:

"You have the nature of woman, my dear ;
Just listen and cast from your mind doubt and fear." *

Shiva praised Rama, the divine Raghubir, as his own lord and the lord of all creatures, he who is pervading all things. But it seemed that Shiva could make no impression on her. Then he said again with a smile,

"Since still you are harb'ring such doubts in your breast,
Go you, for yourself put my words to the test ;" †

So Sati came over to the spot for the purpose as suggested by Lord Shiva. Shiva stayed there deeply reflecting "She will come to some harm", and began to meditate upon his Lord praising his dear name - Rama. While Sati drew near to Rama (who was then wandering in the forests in search of Sita who was robbed away by Ravana the demon), she assumed the form of Sita standing right in the pathway and tried to deceive Rama. Lakshmana saw her first in disguise and then the divine Lord Rama noted all her deceiving. Rama, however, greeted her, joining his hands in respect. Then he addressed her with smiles and in soft kindly tone :

'He asked her, "And where's your Lord, Shiva the good?
And why are you wandering alone in this wood ?" ‡

Thus on hearing his words, she stood deeply bashful and ashamed of her doing. She set out again to where Shiva was waiting. Her mind was troubled with such torturing thoughts as

"The wise words of Shiva I've flouted," she says,
I have shown up to Rama my ignorant ways.
And now for my lord what reply can I find ?" ... §

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* सुनहि सति तवनारि सुभाऊ, संसय अस न धरिअ उर काऊ।
† जौं तुम्हरें मन अति संदेहू, तौ किन जाइ परीछा लेहू।
‡ कहेउ बहोरि कहाँ वृषकेतु, बिपिन अकेलि फिरहु केहि हेतु।
§ मैं संकर कर कहा न माना, निज अज्ञानु राम पर आना।
जाइ उतरु अब देहौं काहा, उर अपजा अति दारुन दाहा।

Rama knew well the distress of her heart and he revealed to her his great glory. Sati saw strange visions as she sped onward. She saw Rama with Sita and Lakshmana ahead. While turning backward she saw them again. Wherever she looked, there the same visions appeared before her. She saw Rama being gathered round and worshipped by all gods - Shivas, Bramas and Vishnus. She saw also three goddesses - herself, Sarasvati and Lakshmi there. While she saw the worshipping gods in varying forms, Rama was seen in one form only. Her heart trembled, she lost all consciousness, and she sank to the ground with eyes closed. When she came to senses, she opened her eyes and was surprised to see nothing of the vision. Then she went to where Shiva was waiting. As Sati came near the Lord, he smiled and asked her to tell how she tested the Lord (Rama). She said, "My dear Lord, I put no test to him, but, before him I simply, like you, bowed my head." Shiva understood Sati's falsehood. Since she had assumed the form of Sita, Lord Rama's consort, Shiva thought:

> "If I show her love now and take her as wife,
> I shall close up faith's road and do a wrong for the world". §

Thus thinking, he was suffering in his mind. Without uttering any word to Sati, Shiva made a great vow not to treat her as his wife henceforth. She besought him again and again to tell her his vow, he did not speak it to her and she guessed about it all herself. She knew that 'as she deceived him; now the fruit of her folly must fall on her' Knowing well her deep wrong, her heart was consumed by fierce fever. Shiva tried to console her by telling pleasant stories. When they came to Kailas, their mountain abode, Shiva seated himself beneath a tree in contemplation. Sati remained suffering in her mind while repenting for the wrong done by her. Thus severed from Shiva, she did not like to remain alive and so made a vow to quit her body She now prayed the Lord to devise a way soon "by which without pain I may die" to put an end to her unbearable distress. Thus Goddess Sati was extremely distressed. When Shiva's trance broke and he awoke, Sati

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§ सती कीन्ह सीता कर बेषा, सिव उर भएउ बिषाद बिसेषा।
जौं अब करौं सती सन प्रीती, मिटै भगति पथु होइ अनीती।

bowed before him with reverant humility.

Great Daksha (Sati's father) was reigning as king at that time. The king's heart was swollen with pride. He called all the priests and sages and made preparations for a great sacrifice and invited the gods with due honours. Except Vishnu, Brahma and Shiva all the gods went there in chariots with their wives. Sati saw them going through the skies. She was told that Daksha, her father, was holding a sacrifice and the gods were invited there. She thought, if her Lord would allow, she would spend a few days at her father's home on that occasion. She prayed the Lord to permit her to share in the great rejoicing.

Shiva said "that is good, I'd be greatly delighted,
But one thing forbids, you have not been invited;
King Daksha his doughters has called, they are expected;
But due to his quarrel with me, you're neglected...
Dear one, if without being called you should go,
All love and respect would be lost, that you know.
One goes, though not called,...to see
Relations and others who friendly may be,
But no good can come if you go to the place
Where waits for you enmity spite, and disgrace." *

Lord Shiva pleaded again and again not to go, but she would heed not a word. He finally said, "To go there unasked is to me wholly wrong." When Sati arrived at her father's home, none showed any courtesy to her from fear of king Daksha, except her own mother, who greeted her kindly. Her father was enraged when he saw her come. Then Bhawani went to see the sacrifice, and there she saw nothing offered to Shiva. She called to her mind the words of her husband. Finding this insult to Lord Shiva, she burned within with anger and cried in wild wrath ;-

"O honoared ones gathered here, list to my word ;
This insult to Shiva you have uttered and heard ;
At once the dread fruits of this all will receive ;
And my father in bitter repentence will grieve ...

---

* जो बिनु बोले जाहु भवानी, रहै न सीलु सनेहु न कानी।
जदपि मित्र प्रभु पितु गुरु गेहा, जाइअ बिनु बोलेहु न संदेहा।
तदपि विरोध मान जहं कोई, तहाँ गए कल्यान न होई।

The world's supreme spirit, great God, sin's foe ever,
The father of all and of all good the giver ;
From him my mad father withholds honour due ;
But having my birth from him, what can I do ?
I therefore will now from this body depart,
The moon-crested, bull-blazoned Lord in my heart." †

While she spoke this, the divine fire then burnt up her body before all. At her death Sati prayed Vishnu to grant her this boon that "she might love Shiva with each birth and breath." On hearing of Sati's death, Shiva's attendants, Virabhadra and others, came and destroyed the sacrifice. Many were killed including king Daksha whose head was cut off and thrown in the sacrificial fire

After her death, Sati was born as daughter of king Himalaya and thus she came to earth as Paravati. With the birth of Paravati, glory came to the hills of Himalaya. Then came there the sage Narada who was duly honoured and Paravati was brought before him. The saint foretold many good things about the girl who would be worshipped and honoured by the whole world.He spoke also a few ills about her. He said that she will be wedded to -

"A man with no beauty, no honour, no love,
One forsaking all ties and ascetic,
Hair matted, and naked, and hideously clad ;" §

The parents of the girl were distressed to hear this. The saint said, nobody is able to change any body's fate. He nevertheless, told them a plan by which Uma may be married with Lord Shiva, since all the ills of her destined bridegroom can be found in him (Shiva). Sati's marriage with Shiva would not be an easy thing since "Lord Shiva by nature is infinite power" (i.e. he is the supreme God). The saint

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† सुनहु सभासद सकल मुनिंदा। कही सुनी जिन संकर निंदा ॥
सो फलु तुरत लहब सब काहूं। भली भांति पछिताब पिता हूँ ॥
पिता मंद मति निंदत तेही। दच्छ सुक्र संभव येह देही ॥
तजिहौं तुरत देह तेहि हेतू। उर धरि चन्द्रमौलि बृषकेतु

§ जोगी जटिल अकाम मन नगन अमंगल वेष।
अस स्वामी एहि कहं मिलिहि परी हस्त असि रेख ॥

therefore suggested that this maid should undergo a strict penance to achieve Shiva as her husband, since none else can be found as her match.

The maid Paravati saw in a dream a handsome young Brahman who told her to begin her penance. She spoke this to her mother. Uma left her home and went away gladly to practise penance. Her father and mother and all near and dear ones were grief-stricken. Uma went off to the forest where she practised hard penance. She was indeed delicate for all such severity. She gave herself to fasting and prayer and meditation. For a number of years she lived on roots and fruits only. For some time she ate nothing but plants. On some days she lived on but water and air. For some time she ate the bel-tree leaves. Seated between five fires, she performed severe austerity and meditation. Seeing her body emaciated, the Lord Brahma came and said to her to give up her sufferings as she would attain her desire soon. He advised her to return home when her father would come to call her. Then Lord Rama came to Shiva and told to him Paravati's full story, her birth, her glory, her penance and her love. Rama requested him -

"O Shiva, if true is the love you declare
For me, hear and heed my behest,
At once make this dear mountain maiden your wife,
Go now and fulfill my request." †

Shiva was pleased to obey the command of Shree Rama. The seven saints came to see Shiva just then. He said to them to go to Paravati and test her love and then to send her father to bring her again to his home.

At that time there arose a demon named Taraka who subjected all the worlds and their rulers and robbed the gods. The gods came to Brahma for the destruction of this demon. He was destined to meet his last end at the hands of Shiva's own son. The gods told their troubles to Mara (cupid) and requested him to prevail upon Shiva to marry. He agreed to help them. He advanced

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† अब बिनती मम सुनहु सिव जौं मोपर निज नेहु।
जाय बिबाहहु सैलजहि यह मोहि मांगे देहु॥

towards Shiva with all his forces of Passion.

"Despite his devices and strategems, Kama
And all his great host were defeated ;
Unawakened was Shiva, unbroken his vigil ;
And thus was the Love-god's rage heated," *

Kama then climbed a mango tree. He shot five arrows which pierced Shiva's heart. Shiva's anger was roused from which the three worlds shook.

"His third eye he opened, whose ray deadly flashes ;
It lighted on Kama, reduced him to ashes." †

All gods including Brahma and Vishnu then approached Shiva and expressed their desire to see him wedded soon. They prayed him to accept Paravati as his wife who had suffered unlimited penance. With joy Shiva answered them, "Thus shall it be."

The gods started preparations for the marriage procession. They brought their heavenly chariots out and adorned them. The heavenly damsels (nymphs) danced and sang in elation. Lord Shiva was dressed and adorned by his servants-

"His crown matted locks and a snake his groom's crest ;
As ear-rings and armlets, snakes ; ash too applied
Ov'r his body ; around him a lion-skin tied ;
The moon on his brow, Ganges fair on his head ;
Three eyes ; and a snake for a God's sacred thread,
His throat marked with poison ; a garland of skulls ;
His goodness all dread of such vile dress annuls.
His trident and drum in hand, he rode splendid
His bull, while in music sweet instruments blended.' §

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* सकल कला करि कोटि विधि हारेउ सेन समेत।
चली न अचल समाधि सिव कोपेउ हृदयनिकेत॥

† तब सिव तीसर नयन उघारा, चितवत कामु भएउ जरि छारा।

§ सिवहि संभुगन करहिं सिंगारा। जटा मुकुट अहि मौरु संवारा॥
कुंडल कंकन पहिरे व्याला। तन विभूति पट केहरि छाला।
ससिललाट सुंदर सिर गंगा। नयन तीनि उपबीत भुजंगा॥
गरल कंठ उर नर सिर माला। असिव बेष सिवधाम कृपाला॥
कर त्रिसूल अरु डमरु बिराजा। चले बसहं चढ़ि बाजहिं बाजा।

Then all gods including Vishnu and Brahma joined the procession in their carriages. 'Such splendour was never seen before, nor again'. A train of Shiva's servants also joined the procession ; at the command of Shiva they all came.

"Some had great monstrous heads, others not any;
Some had no hands or feet ; others had many ;
Some had great eyes, some no eyes, or eyes sunken;
Some big and bloated, some shrivelled and shrunken..." †

When the procession arrived, the city became more brilliant and excited. The people said -

"That is no wedding train, but an army of hell ;
The bridegroom, a madman, a huge bull bestrides;" ¶

The women were greatly distressed. The queen was in grief; she wept and lamented. She blamed Narada for giving such 'silly' instructions to Uma. Bhawani felt keenly her mother's deep grief. She comforted her with her words. She said -

"If it is my fate that a madman I marry,
Why should another the blame for this carry ?" *

Now, just at that time, along with the seven sages saint Narada arrived on the scene. He told them the whole story, that the Lord Shiva (Shankara) and Uma are eternally united in wedlock.

"As it was always, so here, she to Shanker is dear." ‡

The doubting and grieving of the king and queen ceasad and throughout the whole city at once spread the news of the marriage of the Supreme God Shankar and His eternal Consort Uma (Paravati). The king and queen joyfully and with reverance again and again fell at Paravati's feet. The

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† कोउ मुखहीन विपुलमुख काहू, बिनु पद कर कोउ बहु पद बाहू ।
विपुल नयन कोउ नयन बिहीना, रिष्ट पुष्ट कोउ अति तन खीना ।

¶ कहिअ काह कहि जाइ न बाता, जमकर धार किधौं बरिआता ।
बरु बौराह बरद असवारा, व्याल कपाल विभूषण छारा ।

* करम लिखा जौं बाउर नाहू, तौ कत दोसु लगाइअ काहू ।

‡ .....गिरजा सर्वदा संकर प्रिया ।

marriage ceremony was held with great rejoicing throughout the whole country. When the bride (Paravati) and bride-groom (Shiva) were united, the gods in their hearts were all thrilled and delighted. After their marriage, the divine couple went to their heavenly abode, mount Kailasa, where their son, the six-headed one (Kumara), was born. When he grew up, he fought against the demon Taraka who was defeated and killed. Thus peace was established in heaven and earth.

There is a deep meaning in this wonderful and exciting description of the Supreme Lord's marriage with His Shakti, which the writer leaves to the learned readers to think themselves. We would only pray that our divine Mother and Father, Paravati and Parameshvara (Shiva) may confer their choicest blessings on us all on this auspicious Shiva Ratri Day. May those who worship Shankara and Paravati with faith, devotion and sincerety be ever happy and prosperous.

Greetings to you all.

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Gen. Editor Dr. R. K. KAW

The main object of our Research Centre is to revitalize our national Culture in which are enshrined immortal principles of truth and non-violence, universal brotherhood and world-peace and the five great principles of Panchashila. The centre aims at bringing a 'renaissance of Man's spirit' and awakening consciousness af a 'spiritual kinship' and sense of unity and friendship among the peoples of the world, by cultural intercourse and mutual exchanges.

I long to go,

Lead me and my countrymen. O Almighty God!
into that glorious land of peace and plenty;
Where people are happy and observe the simple rules of life;
Where wars are unknown and nuclear is not known;
Where men and women have no fights and have equal rights;
And might is not right;
Where there is no disease, want and fear;
Where none begs none disputes, none envies;
None covets and none steals;
Where all have work and none is idle;
Where the lands are vast and water plenty,
Orchards full of fruits and fields green;
Where there is all beauty and no ugliness;
Where men have one religion and one shrine,
having a living faith in one loving Father - God of all;
Where people sing in ecstasy the joy of the living
presence of God;
Unto that land I long to go, my Master!

Som. N. Dhar.

Sharada-Peetha

विश्व-शान्ति :

Lord Buddha

(1) Research Centre (for Indology) set up (Dec 1958);
(2) International Board of Indological Studies set up (Feb 1971);
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AT

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